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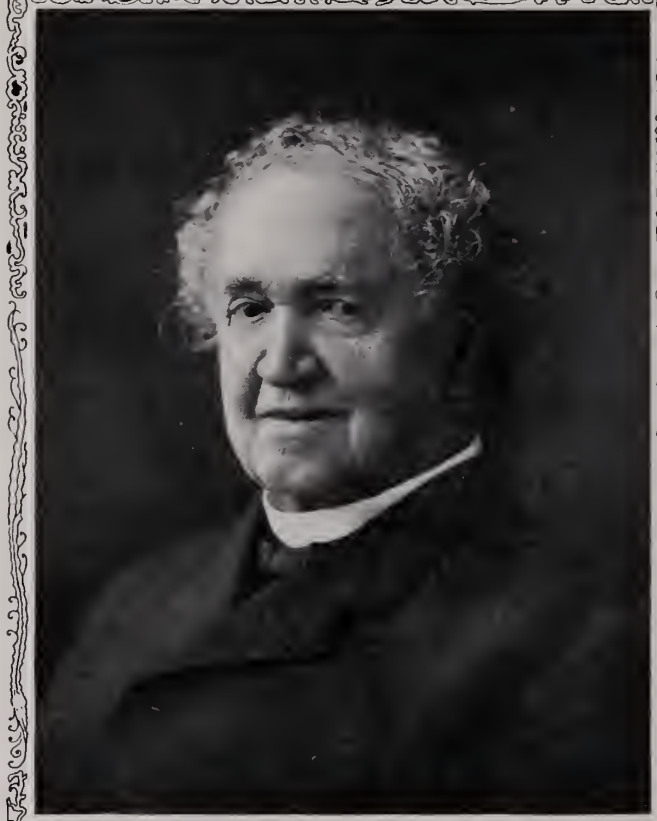


Rev. William Ashmore D.D.

Over 50 years a missionary to the Chinese

HISTORICAL SERIES

MISSIONS IN CHINA

AMERICAN BAPTIST MISSIONARY UNION
BOSTON :: MASSACHUSETTS :: U.S.A.

Acknowledgment

FOR the material upon which this sketch is based we are largely indebted to Rev. J. M. Hull, and to Rev. S. B. Partridge, D.D., Rev. J. R. Goddard, D.D., Mrs. W. M. Upcraft and Rev. J. S. Adams, the authors of the older booklet, "Missions in China," of which this is a revision. For the illustrations we acknowledge our obligation to our missionaries, who have furnished us with the photographs from which they have been made.

Additional Information

FOR the further study of Baptist mission work in China, reference should be had to the current numbers of *The Baptist Missionary Magazine*, the Annual Report, and numerous leaflets. "The Conquest of the Cross in China," by Rev. Jacob Speicher, is an excellent study of the problems and methods of work in that empire, with special reference to that of our own missionaries. The number of general works on China is large, and continually increasing.

INTRODUCTORY

THE name China is used by other nations to designate the great empire of eastern Asia. In the most ancient Chinese classics the country is called The Flowery Kingdom. Perhaps the most common name used among the Chinese is The Middle Kingdom, from their belief that their country is the center of the earth, all other nations being of secondary importance. Another name sometimes given to China by the people is Heaven, from which the people are sometimes called Celestials. The Chinese Empire is composed of the divisions known as China proper, or the Eighteen Provinces, Manchuria, Mongolia, Tibet and Chinese Turkestan. The term China, as commonly used, refers only to the Eighteen Provinces. The whole territory of the Chinese Empire comprises an area of more than 4,000,000 square miles. Its extent is greater than that of the United States and equal to two thirds of North America. About one half of this vast area is in China proper. In the following pages we concern ourselves with the people and missionary work of only this part of the empire.

THE COUNTRY

The physical contour of China shows great variations, the salient features being the two gigantic river systems that drain the country. In the north is the Hoangho or Yellow River, and in the central portion the Yangtsekiang. Besides these two great streams, there are many rivers which in other countries would be called great, so that with the Grand Canal of 600 miles, the navigable water-ways of China are wonders of extent and usefulness. By far the larger part of the empire is in the temperate zone. The temperature averages somewhat lower than that of other countries in the same latitude. The soil is generally fertile, and the loess or porous lands of the north, are especially productive. All kinds of grain and fruit are found, but the two products for which China is most noted are tea and opium. Although coal and iron exist in vast quantities, mining has been very little developed.

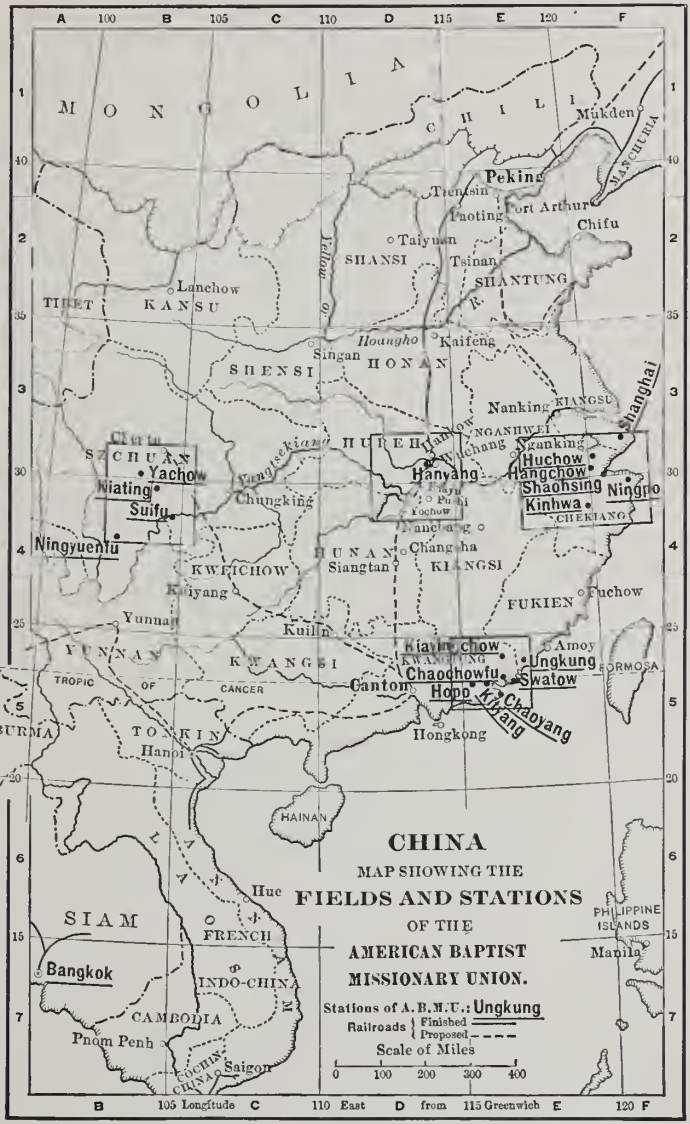
HISTORY

It is believed that when the Chinese entered the country they overcame and drove out a race of aborigines, but this was centuries before the dawn of authentic history; the Chinese have existed as a nation nearly 5,000 years. "When Moses led the Israelites through the wilderness, Chinese laws and literature and Chinese knowledge excelled that of Egypt." Chinese history may be divided into five periods.

1. Mythological: Interesting simply as revealing the attitude of the ancient Chinese toward the problems of life. They assign myriads of years to this period.

2. Legendary: From about 2900 B.C. to 1122 B.C. This was the heroic age when feudal kings reigned in the Yellow River country.

3. Classical: From 1122 B.C. to 225 A.D. From this period Chinese history is based on trustworthy records. Lao Tze, Confucius and Mencius were of this period. The period of the Han Dynasty has been considered the Golden Age of China.



The black squares indicate approximately our four China fields.

4. Mediæval: From A.D. 265 to 1644. This period was characterized by the slavish adherence of all the dynasties to the models and ideals of the ancients.

5. Modern: From 1644 to the present time. During this period China has been under the dominion of the Manchu rulers. It has been characterized by a growing interchange of commerce, political ideas and sciences with Western nations.

THE PEOPLE

Racial Characteristics

The physical traits of the people are similar throughout the country. The complexion is of a yellowish cast, which they call "the color of the olive." They all have the same coarse, black hair and seemingly oblique eyes, with high cheek-bones and roundish face. They are stout and muscular as compared with other Eastern peoples. The nervous restlessness of the races of the West is unknown to the Chinese. "Even the children display a capacity for keeping quite that would drive a Western child insane." The Chinese undergo suffering of all kinds with a composure that is amazing, and sometimes endure surgical operations without anesthetics, the shock of which would be unendurable to more nervous organisms. The hygienic conditions amid which the Chinese live are often abominable. Nevertheless, the vitality of the people is marvelous. "From a physical point of view," it has been said, "there is no group of mankind better qualified to illustrate the survival of the fittest than the Chinese."

Custom, custom, custom, is the law of China. Far more powerful than any constitution or code of laws could be, in its cohesive results, is the observance of the customs of the ancients. The strength of custom is but one phase of the great distinguishing Chinese characteristic, stolid, apparently impregnable conservatism, which has until recently made any general advance seem almost hopeless. The sweeping changes of the last few years could not have been conceived ten years ago. To

this conservatism are due the virtues of reverence, filial piety, and the conservation from the past of much that is good. The Chinese have many solid qualities that fit them remarkably for industrial and intellectual eminence. They take pleasure in the most exhausting study; they are indefatigable in work and have attained

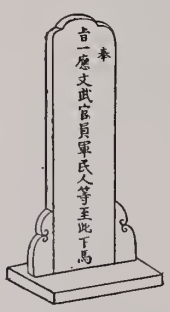
A Shanghai Street on a Festive Occasion

notable results by intelligent labor. Grave defects, however, are to be noted, the most serious of which is the lack of sincerity and honesty. The tedious forms of etiquette and the evasive circumlocutions prevalent in all intercourse, often cover dark and dubious ways. The practise of secret commissions is systematically employed by every grade of society, from the mandarin

down. Suspicion is universal. There is no such thing as "credit" in China. Yet those who are best acquainted with conditions are most enthusiastic about the future of the country. "Look at the sinewy and wearing qualities of the Chinese people," says Dr. William Ashmore. "Steady, industrious, peaceable, economical, persistent, enterprising, fond of home, intensely common-sense, practical and self-reliant, John Chinaman has in him the raw stuff of which enduring nationality is made. Such splendid staying qualities make us long all the more to see them Christians."

Population

How many people are there in China? Four hundred millions is the number which estimates and Chinese official statements approximate. Rev. William Ashmore, D.D., in his leaflet China's Millions, has caused us to realize something of the immensity of this population by representing that it is passing before us in review. "Twenty miles a day," he says, "is good work for a column on the march. We will reckon at that — it is fast enough for a column moving on to judgment — and so each million will require fourteen days in passing.



Take first the province of Chihli, size of the state of Illinois, population nearly 28,000,000. They will reach 7,952 miles in line. It will stretch from the steps of the Capitol at Washington, across the continent, and far away into the middle of the Pacific Ocean. Autumn passes, winter passes, spring passes, and you are well into the heat of the second summer before you have seen the last of this one column." The whole procession is over a hundred thousand miles long and occupies more than thirteen years in passing. This vast multitude is one of the strongest incentives to mission work.

SOCIAL CONDITIONS

Grades of Society

There are five grades in Chinese society: First, the scholar; because mind is superior to the body. Second, the farmer, because mind cannot act without the body and the body cannot exist without food. Third, the mechanic, because next to food shelter is a necessity. Fourth, the tradesman, an inferior position being given him on account of his temptation (necessity, from a

A Family Group — Three Generations

Chinese point of view) to act dishonestly. Fifth, the soldier, in the lowest grade, because his business is to destroy.

"The stability of Chinese civilization had its origin and has found its continued sustenance for over a hundred generations in the institution of the family. The patriarchal system still holds sway as it did centuries before the birth of Abraham." This system has advantages, but it is carried to harmful extremes. The individual is lost in the family. When a young man marries, a new home is not instituted; he is simply a part

of the family unit, whose welfare is considered more important than that of government, education, or any great question of progress. Hence the family life of the missionary appeals to the Chinese as almost nothing else does.

The Treatment of Women

Honorable Charles Denby, former United States Minister to China, says, "If the civilization of a country be tested by the condition of its women, a low place in the order of rank must be assigned to China." First of all, a Chinese girl has little real childhood. When she is from three to five years of age the cruel sufferings of footbinding are inflicted upon her. The toes are bent back until they penetrate the sole of the foot, and are tightly bound in that position. The first two or three years of this process produce terrible suffering, and in maturity the footbound woman can only hobble about.

Again, in a country where education of some sort is almost universal for men, the Chinese women are for the most part allowed to remain in complete ignorance.

A Chinese Woman

Years ago, in devotion to her idol, this woman cut off her left hand, mummified it and now wears it suspended from her neck, as seen in the picture.

Marriage and home life have little attraction for the Chinese woman. Often she sees her husband for the first time when they meet for the wedding ceremony. In her husband's home she finds no companionship; she must be subject to her mother-in-law and the wives of her husband's older brothers. If the family is poor she must work like a slave; if her husband is rich she must live in absolute idleness. Nevertheless, the picture is not wholly dark. There are some homes of true affection in China; and the anti-footbinding society is

making progress even where the custom is strongest. Our mission schools are exerting a strong influence in this direction.

LANGUAGE

The language, because of its difficulty and complexity, constitutes one of the greatest hindrances to mission work. It is ideographic, and each character must be learned separately, a severe task of memory. The written language is the same throughout China, although it appears in two forms, the "deep classical" and the "easy classical." The spoken language differs from the written in the words used and in their pronunciation, and varies in different parts of the country. The Mandarin is spoken in varying forms throughout the north and west, and is being adopted slowly in other sections. The provinces in the southeast have numerous dialects. In South China our missionaries use the Swatow and Hakka; in East China the Ningpo and in West and Central China the Mandarin.

EDUCATION

Education, according to Chinese ideals, has flourished for many centuries. Theoretically, public offices could be held only by those who had successfully passed their examinations. In every great city there was a large structure made up of a multitude of cells or boxes, where students went for their examinations. This ancient custom has now been entirely swept away by imperial command and Western methods are being introduced.

RELIGIONS

The Chinese are not a religious people in the same sense as the Hindus. They do not take their religion very seriously, although there are some things connected with it that hold them in bondage, like ancestor worship and the infinite multitude of superstitious rites. Many things, which are found in other pagan religions, are absent from the Chinese religions, much to their credit. "It must be stated, to the honor of the Chinese," says

Emile Bard, " that no people, ancient or modern, ever possessed a sacred literature more completely exempt from licentious ideas, and at no epoch has their worship been associated with orgies or human sacrifices." Three distinct forms of religion, however, are recognized in China: Confucianism, Taoism and Buddhism. Mohammedanism has also a following in some parts, but compared with the other religions its adherents are comparatively few. It must always be borne in mind that Confucianism, Taoism and Buddhism are not opposed to one another. Images of Confucius, Lao Tze and Buddha fraternize on the same altar, and their religions are mingled in the daily worship and practise of the people.

Confucianism

The great philosopher, Confucius, was born 551 B.C. He gathered many disciples and compiled his teachings; but no temple was erected to his memory till about the beginning of the Christian era. The teachings of Confucius have a high moral tone but he neglects the spiritual side of life almost entirely. Confucius did not originate ancestor worship, but he sanctioned it, and it grew to be the " keystone to the arch of the social structure of this strange country. Hundreds of millions of living Chinamen are bound to thousands of millions of dead ones." Tablets and altars for ancestral worship are in every home; food and drink are offered, and objects of all kinds, made of paper, are burned for the use of the dead. This cult opposes a practical difficulty to mission work; if a man gives up these offerings he believes that he is starving his ancestors. Confucianism lessens the significance of the individual and emphasizes the family and clan.

The Township God

Taoism

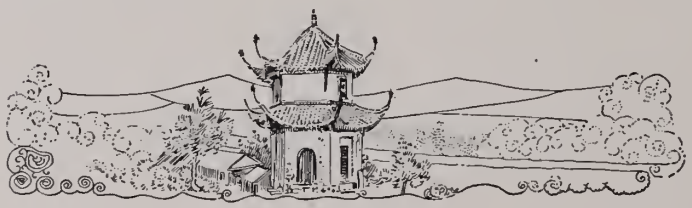
The teachings of Lao Tze are the basis of Taoism. Lao Tze was a contemporary of Confucius, and there is a tradition that the two philosophers once met and discussed their systems. But unlike the teachings of Confucius, those of Lao Tze have been lost in a mass of superstition and demonology. Many of the grotesque idols of the Chinese, the local village gods, are connected with these superstitions. Nature and spirit worship prevail throughout all pagan nations, and in China this belief finds its expression in the degenerate Taoism. One of our missionaries, for example, came into possession of a " straw man," an image made of braided wisps, which was carried into the room of a sick man. There the demon which caused the sickness was persuaded and cajoled until he left the sick man and entered the image, which was then carried out and thrown away. Thus has degenerated the faith which in its earliest teachings was pure and monotheistic and summed up the highest thoughts of the sages. Yet it was a philosophy, not a religion.

Probably the most important and far-reaching of the superstitions connected with Taoism is that known as *fung shui*, " wind water." In brief, this is a belief that the configuration of the country, as respects the hills, streams and trees, is of supreme importance in determining one's fortunes. Thus the proper location of a house or temple, or of a family grave, is a matter requiring the expert judgment of the Taoist priest. Often the expected good fortune does not follow, and an entirely new situation must be chosen. Our missions have been seriously and continually hampered by this superstition on the part of the people, rendering it always difficult and often impossible to secure desired land for compounds. It can readily be seen that *fung shui* is a great hindrance to progress, and some of the more enlightened officials have issued proclamations against its observance.

Buddhism

Confucianism and Taoism originated in China. Buddhism was brought over from India, where it then flourished, about the beginning of the Christian era. To the Chinese it appealed as a doctrine of hope, because it taught existence beyond the life that now is. It also taught that future welfare depends upon conduct during life. "We need not wonder," says Rev. J. Speicher, "that Buddhism at once took a place co-equal with the two other religions. The practical Chinese saw that they could follow the ethical teachings of Confucius, hold to some of the views of Taoism, and accept such portions also of Buddhism as satisfied their spiritual nature. We have, therefore, to this day the strange anomaly of one person holding to all three religions." Buddhist temples and monasteries are found all over the country, the latter being frequently in the most beautiful situations on the hills or mountains. The Buddhist monk is immoral, uneducated and lazy, and is despised by the people. The life of the nuns is well known as one of dishonor. The whole Buddhist establishment is kept up by endowments, the mendicant's bowl, gifts of the worshipers and particularly prayers for the dead.

From this brief description something may be realized of the complexity and difficulty of the problem which faces those who go to China with the gospel message, teaching the religion which takes no second place, and preaching the Christ who must hold the supreme position in the hearts of men. Yet these very conditions make still more wonderful and glorious the triumphs of the cross in China.



THE BEGINNINGS OF MISSIONS

As early as the beginning of the sixth century followers of Nestorius visited China and made some converts, but all records of their mission have disappeared, except a tablet discovered in 1625, containing a long list of names of priests in Syriac. The Roman Catholics began work in China in 1288, and had considerable success, but this movement was not permanent. In 1552, however, under the inspiration of Francis Xavier, influences were set in motion which resulted in the resumption of Roman Catholic missions. "At first they were kindly received, and if they had been less ambitious of temporal power, China today would have been almost as Roman Catholic as the states of South America."

The first Protestant missionary to China was Robert Morrison, who was sent out by the London Missionary Society in 1807. The ships of the East India Company would not give him passage, so he was obliged to go by way of the United States. Morrison's great work was translating the Bible into Chinese. It was seven years after he landed in Canton before the first convert was baptized; but since this small beginning, scores of missionary societies have entered the field, hundreds of missionaries have been sent out, and thousands of converts have been made to the Christian religion. The list of missionaries includes such great names as Gutzlaff, Williams, Martin, Taylor, John and Ashmore.

BAPTIST MISSIONS

The missions of the American Baptist Missionary Union are now carried on in four different and widely separated portions of China. They are known as the South China Mission, the East China Mission, the West China Mission and the Central China Mission. The mission at Bangkok, Siam, as will be seen, has always been closely connected with the work for Chinese, particularly in South China.

SOUTH CHINA MISSION

From Siam to Swatow

Kwangtung is the name of that province in China which lies at the extreme southeastern corner of the empire. It is the one from which come practically all the Chinese who are in America.

One hundred and eighty miles north of Hongkong, on the coast near the northern border of the province, is the port of Swatow, the base of supplies for the South China Mission. It is located within the prefecture of Tiechiu " tide-water department," which contains 3,000,000 people in 6,000 towns and villages, all speaking the Tiechiu dialect. To the west and northwest of this district are 18,000,000 or more, who speak the Hakka dialect.

Swatow, the original station, is situated nearly on the Tropic of Cancer, and the principal products of the soil are rice, sugar-cane, oranges, bananas, and other fruits common to a tropical climate. The rivers and ponds teem with fish. Along the coast are broad, fertile plains, bounded on the northwest by irregular ranges of hills.

The Siam Mission was the mother of all our Chinese missions, the work being commenced there because in those early days China was not open. In 1836 Rev. J. L. Shuck removed from Bangkok to Macao, that port being occupied by the Portuguese, and thus began our work on the China field. January 31, 1837, baptism was administered at Macao to the first convert and the first Baptist church was organized there. As a result of the Opium War the island of Hongkong was ceded to the British (1842), and Mr. Shuck and a colleague, Rev. I. J. Roberts, at once removed to that point, where later in the year they were joined by Rev. William Dean, D.D., formerly of Siam. In April, 1843, two Chinese were baptized at Hongkong, and in May following the second church was organized.

After the war of 1857, Swatow was one of the new ports of entry named. " I went up from Hongkong to

Swatow," to quote Rev. William Ashmore, D.D., " in the summer of 1858. The vessel cast anchor inside of Double Island, which was then the foreign settlement. I carefully surveyed the field, and reported in favor of transferring the mission from Hongkong to Swatow. I was soon after compelled to return to America by illness, but my collcague, Rev. J. W. Johnson, succeeded in getting to actual mission work in the summer of 1860. Double Island, however, was not the place for a permanent location, and in 1864 the present location at Kakchioh was secured on the mainland."

Evangelizing the Field

The early days of the work were fraught with many difficulties. The chief forms of business on Double Island were the smuggling of opium and the exportation of coolies to the West Indies. The missionaries shared in the hatred of the natives toward all foreigners. Stones and other missiles were often thrown at them, and they sometimes were roughly handled. None of the great mass of the people had any idea of the real purpose for which the missionaries had come to China, and they often asked, " What did you come here for? Tea? Silk? Sugar? " This would furnish the eagerly sought opportunity for preaching the Word, and the missionary would proceed to tell the glad news. Baptismal services then, as now, always brought together a great throng, curious to see and to

Interior of Cabin in a House Boat

hear. This was the opportunity for the preacher. Many and varied were the means employed for gaining a hearing.

Beginning at Swatow, the missionaries pressed out into the surrounding country, and gradually gained a foothold at strategic points. Rev. S. B. Partridge, D.D., arrived in Swatow in 1872, after three years of service at Bangkok, and Mr. Johnson having died, the field was divided between Dr. Ashmore and Dr. Partridge. The water-ways along the coast are so numerous that many of the principal outstations can be reached by boats. Especially is this true of the Swatow field, and this station has several house-boats fitted up with cabins. They are propelled by oars and sail and furnish a comfortable and economical, though slow, method of travel. The missionaries in the interior travel mostly on foot, by chair or on horseback, staying over night at chapels or in inns.

The methods employed in the evangelizing of the field have been typical of those used throughout China: daily preaching at the street chapel, personal conversations, the distribution of scripture portions and other Christian literature, and above all, the witness afforded by the missionary's own life and the lives of native disciples. An interesting method, illustrative of the many-sided work, is that of one missionary who made a shop-to-shop canvass of his city, meeting personally each proprietor and leaving a tract in every store.

Work for the Hakkas

Not until 1882 was the next station formally set apart. Converts had been gained among the Hakka Chinese, in the hill country 100 to 200 miles back from the coast. They are quite distinct from the people of the Tiechiu district, with a dialect radically different, but very similar to the Mandarin. They are a scholarly and enterprising people, prominent in political life. The Hakka women are distinguished by not practising foot-binding. In 1881 Mr. McKibben decided to devote

himself wholly to the Hakka people, and in 1882 made his headquarters at Munkheuliang, which had been an outstation of Swatow. After a few years he was compelled to return to America and was succeeded by Rev. George Campbell. The latter traveled extensively but found great difficulty in obtaining a permanent location, many attempts to rent or purchase property in various cities being frustrated by the hostility of the people or the timidity of the landlords. At last, however, he was able to rent a place in Kiayingchow (Kaying) a large city 120 miles north of Swatow, which has since been the center of the Hakka Mission. The work for the Hakkas has had many vicissitudes, no less than twenty workers having been appointed to it, sixteen of whom have either died or been compelled to retire through ill health or other causes. For a large part of the time the burden of the work has rested almost completely upon Rev. and Mrs. G. E. Whitman. In 1899, the missionary force having been reduced to but one family, Munkheuliang was given up as a station; in 1907, however, a new station, Hopo, was opened in the southwestern part of the Hakka field.

Hakka Boats Ascending the River

One by one, as the work in the larger outstations has grown in importance, missionaries have taken up their residences there and the places have been formally recognized as independent stations. In the order of their establishment these are: Ungkung (1892), Chaochowfu (1894), Kityang (1896), Chaoyang (Chaoyanghsien)

(1905) and Hopo (1907). The farthest outstation is over 150 miles from Swatow, in the Hakka country.

Training of Native Leaders

Personal evangelization by the missionaries was the method of work employed at first; but it was early seen that China could not be won without the help of the Chinese, and careful attention has continually been given to the training of native preachers and evangelists. At first through individual instruction, then by groups of workers in Bible classes, and finally in the theological seminary, those who have shown aptitude for leadership have been trained by the missionaries.

The quarterly meeting of the preachers and evangelists has always been a prominent feature of the work of some of the stations, notably Swatow, and at first it was the custom to make this the training school for the workers. At Swatow this meeting is still regularly held, the trained workers, men and women, coming together for a course of Bible study. The full development of this work, however, is the Ashmore Theological Seminary, a detailed account of whose work is given on page 44.

The training of Bible women is described in the section on Woman's Work, page 50.

Development of the Churches

The quarterly meetings held at some of the stations have not only been of value in training the pastors and evangelists, but being attended also by all Christians who might wish to come, these have had the benefit of the instruction given the preachers.

A powerful factor in developing a strong type of character in the native Christians has been classes organized in the country districts where the members are not able to visit the central station. The classes are held for a month or more at a time, attended by as many of the Christians as can be gathered together.

All these plans and methods have had in view the development of self-nourishing, self-governing and self-propagating churches. In the early days the missionary was forced to direct in all the details of their life as a Christian community. Those who had particular spiritual gifts, however, as for reading the Scriptures or for speaking, were encouraged to cultivate them, until now many are highly gifted in these and other ways. As the groups became organized into regular churches they began to choose their own officers, examine their own candidates for baptism and exercise their own discipline. In the starting of schools and the renting and building of chapels they have required much urging, and in the handling of their own monies the careful advice of the missionary has been necessary, but the task has been earnestly prosecuted. Naturally in the older fields this development has been carried farther than in the newer ones, although in some churches connected with the younger stations a remarkable growth towards true independence may be noted. The spirit of fellowship among the churches is typified by the native association, including all the churches in which the Swatow dialect is used.

Interior of Chapel, Ungkung

The self-propagating obligation of the church has not been overlooked, and the Chinese have been encouraged to undertake advance work on their own initiative. At Swatow, for example, the Chinese Christians have begun evening preaching services in the city chapel, many business men and others being thus reached who could not come in the daytime. One of the most remarkable embodiments of this evangelistic spirit is the native missionary society on the Kityang field. This organization, which is wholly controlled by the Chinese, supports ten evangelists in Weichow, a needy district

west of Kityang, where the fearless workers "are often obliged to live among cut-throats and thieves."

Problems of the Work

Some of these are common to all missionary work; others are peculiar, either to this mission, or to China as a whole. At the beginning, as previously mentioned, serious and often violent opposition was encountered on all sides. This spirit has now quite disappeared except in the Ungkung field where the turbulent part of the population gives trouble. Clan fights have been a serious hindrance in some sections, and the distrust and jealousy often existing between clans present a grave problem. Another question more serious in its nature and influence has been the relations of our churches and their members to the adherents of the Roman Catholic churches. As this problem is met with in all our China fields, it is treated in a separate section, page 54.

A third problem which is withal a most hopeful one, as significant of progress on the part of the people as a nation, and particularly of the native churches, is the new spirit of independence. See page 57.

Plans for Advance

At a meeting of the South China Conference in 1907 a policy was outlined which, if adopted, would meet the immediate needs of the field and provide for a vigorous development for some years to come. This would involve the appointment of twenty-one new families, including four physicians and seven single women, one of the latter to be a physician; the opening of three new stations; and the expenditure of $189,500 for equipment.

EAST CHINA MISSION

The Field

The East China Mission is located principally in the province of Chekiang, the smallest and most eastern of the eighteen provinces of China. Its area is a little less than that of the state of Ohio but its population is estimated at about 20,000,000. Five cities in this province are occupied by our missionaries as central stations, in which they reside while carrying on their work through the surrounding regions:

Ningpo, a city of some 250,000 inhabitants, on the river Yung, about twelve miles from the sea; Shaohsing, about 100 miles west of Ningpo, on Hangchow Bay, and in the center of a large and well-watered plain, with a population of about 450,000; Kinhwa, about 100 miles in a direct line, nearly southwest of Shaohsing, but fully 150 miles by the river route; Huchow, with a population of 100,000, about sixty miles nearly north of Hangchow, and not far from the northern boundary of the province; Hangchow, the capital of the province, some fifty miles northwest of Shaohsing, at the terminus of the Grand Canal and the head of Hangchow Bay, and Shanghai, in Kiangsu Province, the commercial and intellectual metropolis of China, on the Whangpoo River, a few miles from the mouth of the Yangtse. These are all important centers, with numerous towns and villages scattered through all the country around, affording almost unlimited opportunities for missionary effort.

Early Vicissitudes

Our mission work in Chekiang Province was begun at Ningpo in 1843, by D. J. Macgowan, M.D., who opened a Hospital, and by the successful treatment of a few difficult cases soon won the confidence and good will of the people. Rev. E. C. Lord came in 1847, and two years later Rev. Josiah Goddard was transferred from Siam, and entered upon evangelistic labors in the mission. That same year, 1849, the first convert was baptized and

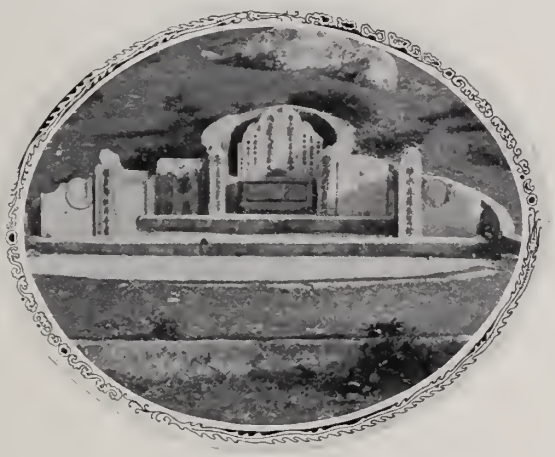
thereafter the work continued with encouraging results. Another prominent name of the earlier years is that of Rev. Miles J. Knowlton, D.D., who arrived in 1854 and was an eminently earnest and successful laborer for about twenty years.

The mission has suffered from the frequent changes in the force of workers. The list of missionaries is a long one, but in the case of many, various causes have led to removal after short terms of service. At times the entire work of a station has rested upon a single man or has been left to native helpers.

Growth of the Mission

The development of the East China field was along a different line from that of South China. In the latter mission one station remained the center of the whole work for nearly a quarter of a century, the present stations being during that period outstations of Swatow. In the East China Mission, on the other hand, while the work as a whole has not developed any more rapidly than in South China, new stations were established earlier. Hangchow was the first of these to be opened, Rev. C. T. Kreyer making a beginning there in 1866. After a few years, however, this station was left to native helpers, and not until 1889 was a missionary again resident there, and the station formally recognized. Shaohsing was opened in 1869, and has been under the care of Rev. Horace Jenkins, D.D., from the beginning. The next to become a regular station was Kinhwa, in 1883. The work here grew out of the flight of some refugees from that city to Ningpo during the Taiping Rebellion. The missionaries became acquainted with them and a visit to them later resulted in the establishment of a permanent station at Kinhwa. Huchow was formally recognized as a station in 1888, after many unsuccessful efforts to start work there. Last of all, Shanghai, for some time an outstation of Ningpo, became a station in 1907, on the establishment of the Shanghai Baptist Theological Seminary and College.

Many methods have been used by the missionaries in the development of the work. Itinerating, medical work, distribution of the Scriptures, all have had their place, while new methods have been adopted to meet peculiar conditions, — for example, the assuming of the Chinese costume was found of value in gaining a foothold in Huchow.



A Typical Chinese Grave

Opposing Forces

The mission has from the beginning been opposed by certain classes, and this opposition has at times taken a turbulent form. Some sections of the field have been particularly troubled. Huchow was entered only after violent attacks upon the missionary, and disturbances have frequently occurred there since. Kinhwa; also, has been a storm center. It suffered during the troubles of 1900 (see page 54), and again in 1906 there were threatened riots. In 1900 the missionaries were driven out, while in 1906 it was considered advisable to carry on the work for a time by correspondence with the native workers.

An over-emphasis on physical healing by faith and similar doctrines have wrought considerable harm to the East China Mission. Several missionaries were led away by these teachings, and some of the stations lost many of the members of the native churches. This movement has spent its strength, and fortunately no longer figures prominently as one of the opposing forces.

Other difficulties might be mentioned, as, for example, the independent spirit on the part of native leaders, the relation of our educational work to the government schools and troubles with Roman Catholics. These are treated on pages 41ff. The intricacy of the whole problem is suggested by mention of a single phase. One fourth of the population of Shaohsing is engaged in making paper money for idolatrous practices. How reach such with the gospel? What shall they do when they become Christians? One pastor is attempting to solve this latter phase of the problem by instructing some in the manufacture of Turkish towels.

Plans for the Future

Plans for the more effective occupation of the East China field, as proposed by the mission conference, involve the reenforcement of each of the present stations; the opening of six new stations; the further development and coordination of the present educational system, the plans including the establishment of a Bible woman's training school and the expansion of the college at Shanghai into a university; hospitals in four stations; all of which demand, besides the present equipment, twenty-one new families, nine single women and an expenditure of $264,750.

WEST CHINA MISSION

An Advance Step

Our West China Mission lies wholly in Szchuan, one of the largest provinces of the empire. It is in the far western portion of China and has a population of over 24,000,000, — a great nation in itself. Szchuan borders on the mysterious land of Tibet, and our missionaries in their tours meet some of the primitive people from that country to whom they long to carry the gospel.

For forty-five years and more the work of the Missionary Union in China had been limited to two fields, South China and East China. It was, therefore, an important step forward when the new field in West China was occupied. The first missionaries, Rev. W. M. Upcraft and Rev. George Warner, sailed in 1889, taking a river steamer 1,000 miles up the Yangtse to Ichang, then making the remaining distance in a house-boat. On account of high water and primitive navigation, the journey required many weeks ere they reached the city of Suifu. This is the chief city of a large district of about 600,000 people, and has a population of 250,000. Nature has used a lavish hand in hill and mountain, river and plain, in a fertile soil and luxuriant vegetation. The scenery, beautiful throughout the whole province, borders on the grand as it stretches westward toward the "great closed land," Tibet.

The people are industrious, prosperous and wide-awake, and have from the first been ready listeners to the gospel, even though prompted by curiosity in the main. The multitudinous variety of work characteristic of a pioneer field was vigorously prosecuted: study of the language, house renting and repairing, medical work, preaching, teaching and touring in country districts. A long seed-sowing time was not the portion of the founders of the West China Mission, for during the first year seven put on Christ in baptism, the first-fruits of a generous harvest which was to be vouchsafed by the Lord in the years to follow.

Development of the Work

Early in 1891 the first woman, Mrs. George Warner, arrived to join her husband, and also in the same year Rev. and Mrs. Robert Wellwood, who are (in 1907) still at work in the mission. Mr. and Mrs. Wellwood had previously been connected with the China Inland Mission, so they began with a knowledge of the language and could at once enter upon active service. At the end of 1891 other reenforcements reached the field and efforts were extended. Woman's work was taken up in earnest, and visits in the homes, talking with the women on dispensary days, regular classes for women, Sunday school and day school classes for children, furnished unbounded opportunities. At the close of 1892 the Missionary Union was represented by nine missionaries, with medical work, two preaching places, women's classes, a boys' school, a Sunday school and a church of eleven members, with offerings amounting to one dollar per member.

Up to this time Suifu was the only station in West China. In 1893, however, twelve new workers joined the mission, and plans were immediately made for advance, with the opening of new centers. Kiating was occupied in 1894, four missionaries removing to that city. Some were unwilling to stop even here, and pushed on the same year to Yachow, the central city of a large district as yet wholly untouched by Protestant missionary effort. "A little medicine, a great deal of visiting, and a daily parade on the main streets of that city, so that every one might see us, were our first forms of work." The renting of permanent quarters stirred up opposition and vile placards were posted abusing the foreigners. However, the successful treatment by one of the missionaries of a servant of an official, who had been bitten by a snake, changed the tide in favor of the missionaries and they were allowed to stay. A new placard was posted, and officials and people alike, began to be friendly. A genuine interest in the new doctrine appeared among many, and the outlook was bright for a strong, secure work.

The Riots of 1895

The three stations were now well established, with a good staff of workers. In Yachow had taken place the first baptism, the first communion in Chinese and the first Christian marriage, and the first Christian home had been established. In Kiating work was prospering, the Sunday school encouraging, and the country work hopeful. In Suifu the season of house building and the consequent time of testing were over, and future prospects were promising. In a moment all were left desolate. The trouble began in Chentu, and thence it spread all over the western part of the province, taking in Yachow, Kiating and Suifu, as well as other cities. The little band of workers in Yachow was loath to leave. They waited four days after the report from Chentu reached them and then, the officials fearing that the worst might happen, they decided to go and were escorted by city officials, policemen and soldiers to the raft that was to bear them away from their loved home and work. Foiling an attempt to seize their raft at Kiakiang, where they had a tussle with their enemies, they hurried on to Kiating, only to find the mission houses destroyed and the missionaries gone. Suifu, too, was deserted and unsafe. At Lichwang, below Suifu, the party was attacked by some men who came out in a boat; but again God delivered them out of the hand of the enemy, and with thankful hearts they pursued their journey, overtaking the Suifu party, from whom they learned of Rev.

Drying the Sheaves

W. F. Beaman's very narrow escape at the same point. The party scattered at Chungking, some going to the coast, some to Japan, and others to Burma.

Renewed Activity

When the missionaries returned in the spring of 1896 it was with greatly depleted numbers, three married couples, two single ladies, and a doctor having entered other fields of labor. Nevertheless, the work was resumed in each station with much encouragement. Reports like these came from the missionaries on their return: "The native church members are seemingly as strong in the faith as before." "Although the work has been broken up and the number of workers diminished, our hearts are not troubled. This may be said to be the period of greatest activity and widest expansion in the history of the mission. School work on a small scale was carried on in each station, besides Sunday schools. Sunday schools for heathen, in heathen temples, were a development in the children's work in Yachow. Classes for women and visitation in the homes and in country districts were also vigorously prosecuted. Medical work, preaching in chapels, in shops, on streets, in inns, in country places and the distribution and sale of tracts, New Testaments and Bibles were forms of work carried on unceasingly in all accessible places. Inquirers and converts increased in number, and interest sprang up in places where previously the missionary

Native Preacher and Family

had been stoned and driven out. At Lichwang, where the fleeing missionaries were attacked in 1895, twenty or thirty inquirers were reported at the end of 1897.

A West China association, with native delegates, met in Kiating at the end of the same year, 1897, when Christian natives from the three stations assembled for the first time. The middle of the year 1900 found the membership of the three churches, Suifu, Kiating and Yachow, to be sixty-eight, with some 200 names on the inquirers' roll. There was also special interest in some of the towns on the Yangtse and in the mountain district west of Yachow. From the latter place, only a few short weeks before the Boxer uprising, scores of men and women enrolled their names as inquirers.

The Boxer Uprising and the New Awakening

Hope was large for the continued expansion of the work, when once again the order came, "Leave your stations immediately and come to points of safety and protection." The storm-cloud of Boxerism had broken in all its fury in the northern provinces, and threatened to sweep every foreigner and native Christian out of the land. That was a wonderful exodus that poured out from West China, two or three hundred English and American missionaries, leaving comparatively quiet and peaceful fields, going whither and into what, who could tell?

Most of the members of our West China Mission returned to America to remain until conditions should favor a return. Dr. Corlies availed himself of the first opportunity to get back to Suifu, where he found the Christians still at work as though nothing had happened. The native Christians in all the stations had been kept faithful. God had more than answered prayer for the safety of the little flock which had been left as sheep among wolves. Not only so, but the return of the

missionaries was hailed with joy, and a royal welcome was accorded them by officials and people.

It soon b came evident that a new day had dawned in China, and that the people were commencing to awaken from their sleep of centuries. The marvelous changes that have taken place in the empire since 1900 (see page 60), while in some ways affecting people near the coast more profoundly than those in the interior, have yet reached West China, and the mission feels its influence in every direction. The demand for teachers, preachers, schools and instruction in the gospel is beyond all precedent and beyond the present power to supply.

Training of Churches and Leaders

The fact is recognized by the missionaries in West China that the native disciples need instruction and training, and many methods besides preaching have at various times been adopted. A rally day in one station brought a large number to the day's services, and aroused a fine enthusiasm in the work. At another place the Christian young men are organized into a Baraca class, following the methods of that movement in America. In still another station a two years' course of instruction for inquirers has been undertaken, with the hope that some good evangelistic workers may be developed. Evangelistic work has been emphasized above all other forms of service in West China. An interesting method of supplementing the work of the limited number of paid preachers, in the evangelizing of the many districts and cities of West China, while at the same time providing for the preachers a valuable experience, is the plan of utilizing unsalaried lay preachers. Especially valuable has been the service of these men in maintaining regular street preaching at many of the outstations. Their sermons have often been only personal testimonies, but none the less effective.

There is no organized theological seminary in West China, but Bible institutes are held regularly in the dif-

ferent stations, when men come in from the outstations for a month's study of the Bible and of methods of work.

Plans for Extension

The three stations which made up the West China Mission at the time of the disturbances in 1895, Suifu, Kiating and Yachow, remained without any addition until 1905, when Ningyuenfu was opened, 300 miles or twelve days' journey southwest of Yachow. The new station is the capital of a prefecture, which includes five walled cities, besides innumerable towns and villages. It is splendidly located, and with one missionary family for evangelistic work and a physician, the work is developing well. The people and officials are generally friendly, but grave hindrances have been met in the opposition of the Roman Catholics and their French priests.

The plans for united educational work in West China, as outlined on page 59, include the establishment of a university in the capital of the province, Chentu. Our participation in this enterprise will naturally involve the early opening of Chentu as one of our stations. Our field is at a considerable distance from the main centers of the province, Chentu and Chungking, and this new move will bring us into close touch with the other missions at work in West China. Plans call for the opening of evangelistic as well as educational work at this center.

An important effort for the future is the opening of definite work for the aboriginal tribes which occupy large territories within the limits of our West China field. Indications point strongly to a close racial connection between some of these, as the Lolos, with the hill tribes of Burma.

CENTRAL CHINA MISSION

Strategic Location

The field occupied by the Central China Mission lies at the very heart of the empire. Six hundred and eighty miles from the sea, at the junction of the Yangtse and Han rivers, are located three great cities, with a total population of a million and a half. In one of these, Hanyang, is the headquarters of this mission. A view from Hanyang Hill is a sight never to be forgotten. At one's feet are the government iron and steel works, with busy locomotives puffing and hauling, while near by are the arsenal buildings. The latest German machinery has been imported for making all kinds of arms, from field pieces to revolvers. Even the leather used in making harnesses for the horses which pull the field guns and batteries is made in a great tannery. There can also be seen in the distance, near a smokeless powder factory, the brick kilns with English brick-making machinery. All these and other undertakings, too numerous to mention, are managed by Chinese workmen.

Further in the distance we look upon similar scenes in Hankow, the largest of the three cities. This includes the foreign concessions, English, French, Russian, German, Japanese and Belgian. Steamers and sailing crafts from up and down the river throng the water front, while out in the stream are numerous liners and warships. Hankow is the southern terminus of the Peking-Hankow Railway, now in operation, and the northern terminus of the road under construction from Canton. Other railways projected east and west will make this city a great railway center, as it is already a great port for shipping.

Wuchang is across the river to the southeast. There is the home of the well known Chang Chih Tung, one of China's leading viceroys, renowned for his noble stand in protecting the foreigners during the Boxer uprising. The three cities together form an immense metropolis, which has been characterized as the Chicago of China. There is no more strategic location in all the empire than this.

Missionary Beginnings

There was a twofold object in opening this mission: first, to have a connecting link between the work in East China and the new mission in the far western province of Szchuan; and second, to have some share in responding to the great need of the perishing millions in Central China. Accordingly, in 1893, our centennial year, Rev. Joseph S. Adams and his wife, who for some years had been located at Kinhwa in eastern China, removed to Hanyang, accompanied by Rev. and Mrs. W. F. Gray. After conference with other societies working in that section, it was decided that the territory to the southwest, about 150 miles long by 100 miles wide, should be assigned to the American Baptist Missionary Union. It comprises the cities of Kiayu, Puchi, and Yochow, with many towns and numerous villages, a population approximating 5,000,000.

Hand Gong used in Temple

The difficulties which had to be overcome in beginning the mission were very great, as were the hindrances which followed. The need of homes for the missionaries, of native helpers and of preaching places was keenly felt. With the help of Tsao Han Kin, a native Christian, converted and trained in Kinhwa, the missionaries began daily preaching, evening Bible classes and Sunday worship with the servants and a few inquirers. Much opposition from the heathen resulted but the Lord gave his blessing and soon converts were baptized. Just when the work seemed most encouraging and plans were being made for securing a permanent location, the sorrowful news came of the heaviest debt in the history of the Missionary Union, with the announcement, "Positively no advance can be permitted." This put the work back at least five years and has starved it ever since. In due time, however, a special gift provided funds for a mission compound.

Methods of Work

Evangelistic work has been considered of first importance, and has been emphasized above every other method of presenting the gospel. Many chapels or halls are open every day of the week. Some who first heard the truth in these have been baptized in towns a hundred miles away. Congregations of the poor and commercial classes are never lacking. After listening several times a man is induced to attend evening meetings, Bible classes or Sunday services. The spirit of friendliness and love, together with the light of the gospel, induces him to attend frequently and finally to cast in his lot with the Christians. Love is the magnet which draws best in China. Sunday services are held regularly. Even during the persecutions by the Boxers, the native Christians met as usual for worship and testimony. These gatherings are noteworthy for the earnest way in which the brethren, who are evidently taught of the Spirit, take part, either in prayer or preaching. Some of these testimonies are of high value.

"Gadding about gossiping," is an unusual method of work, but it pays. Sometimes a dignified call in a sedan chair, upon the highest officials, whose courtesy leaves nothing to be desired but sincerity; sometimes a visit to a sick child in a mat hut, or to a country farmhouse, with digressions on the prospects for rice or the price of chickens, all things work together for the good of the cause in the hearts of these people.

Many thousands of books and tracts are sold during the year. The practise of selling rather than giving ensures many readers. In the mission bookroom over a hundred varieties of books and tracts are always in stock. Much is due to the colporteurs. Our own illustrated mission almanac is seen posted up everywhere, in barber shops, stores and opium joints.

Medical work occupies a large place in this mission. The hospital and dispensary are agencies of far-reaching influence among the people of the entire field. This is treated in detail on page 48.

Important Outstations

The first Baptist Church in Central China was organized in 1895, and each year has witnessed a natural and steady growth. In 1897 came the opening of an outstation, Kiayu, a large, walled town of 30,000 people, previously evangelized. The next year a second and larger walled city, Puchi by name, which for many years had been left in utter darkness, was opened, largely through the contributions of the native Christians. This city has 50,000 people. In both these places there are now organized churches, and from these as a center a widespread work of evangelization is being done. The report of a visit by Pastor Tsao gives in his quaint way the following details:

In Kiayu there are fifty inquirers who are truly trusting, faithfully obeying men and women, ripe for baptism. Of raw inquirers there are eighty people of both sexes. . . . In the big country city of Puchi there are honorable men and women asking about Jesus and regularly worshiping with the disciples. Ripe converts, twenty names; raw converts, forty names.

Three miles from the compound in Hanyang, in another part of the city, is an important outstation, at "the point," the junction of the rivers Han and Yangtse. That utterly neglected district is occupied by working people from the iron works and arsenals, and a very large boating population. A dispensary is located there, and a free school is to be opened. The veteran missionary of Hankow, Dr. Griffith John, calls it the "best preaching place in Central China."

Four other stations have been established. The first is at Tsihlitang, where there is a hired house with a boys' school and seventy converts. This is the center of an interesting group of inquirers. The second, thirty miles above Hanyang, is in an important town called Kinkeo, where a native preacher is in charge. Many hear the gospel daily and buy Christian books from the colporteur. A third is in the city of Hankow, where the church is practically self-supporting.

The latest outstation reported is at Yochow, at the entrance of Tungting Lake, 125 miles above Hanyang. This is a city of the first rank, and is the key to the province of Hunan.

The Native Christians

The lack of an adequate, well-trained native ministry is keenly felt. The few Chinese who act as leaders for the infant churches have been born of the Spirit and bred in the Word, yet opportunities for their proper training are sadly lacking. Both leaders and followers among the church members have in very many cases suffered persecution. In Kiayu and Puchi, particularly, the opposition has been keen and the Christian disciples have endured much. Yet they have been faithful, and in all the outstations the work is now well entrenched. The residence of one of the missionaries at Puchi for a time was a strong factor in developing the work there.

The Larger Work

The strategic location of our Central China Mission presents opportunities that call for work on a scale of operations not yet approximated. We are not beginning to do the work for which there is opportunity and which is indeed demanded if our mission is to hold a place of commanding influence. To attempt this larger work would require eight new men and a greatly increased equipment in chapels, schools, and other buildings. Such an advance as is proposed would involve an expenditure of $89,300.

SPECIAL FORMS OF WORK

Educational

Throughout the history of our China missions the chief emphasis has rightly been placed upon evangelistic work. Education has not been neglected, however, although it has not been given such prominence as is the case with some other boards. The primary purpose in the establishment of schools has been the education of the

Pupils of Boys' Boarding School, Swatow, at Gymnastics

children from Christian homes, in order to develop an intelligent Christian community, able to read and use the Scriptures and to conduct properly and effectively the worship and work of the churches. Growing out of this is the special training of preachers, teachers, physicians, Bible women and nurses, a form of missionary service which is receiving increasing attention. Subordinate to these aims, yet present in the work of nearly

all academic schools, and particularly prominent in the schools of newer stations, is the conversion of children from heathen homes, through whom the influence of the gospel may reach other members of the family.

In the present educational plan, first in importance and largest in number are the primary schools maintained at almost all the stations and outstations. These schools are generally held in the chapels and taught by the preachers. The native churches are encouraged to conduct these themselves and in many cases they are entirely or nearly self-supporting.

Next come the station boarding schools, of a higher grade than the outstation schools and better organized. These have regular native teachers in charge, under the personal direction of the missionary.

The schools in the outstations are expected to supply the station boarding schools, while these in turn send their boys to the higher grade school or academy. Each of our missions except Central China has one school of this grade. At Swatow there is the Boys' Boarding School, under the direction of Rev. R. T. Capen, who also has general supervision over all the outstation schools of the field. Owing to the difference in dialect, this and the other central schools of South China do not serve the Hakka stations, except a part of the Hopo field along the Hoklo border; so that a boys' boarding school of higher grade is being developed at Kiayingchow. In East China, Hangchow has Wayland Academy, founded in 1900, in charge of Rev. W. S. Sweet and Rev. W. H. Millard, with five substantial buildings and a good faculty. Its standing may be seen from the fact that in 1905 one of the summer schools of the College Young Men's Christian Association of China was held at the school. In West China, Monroe Academy at Suifu, with an excellent building, has been handicapped from its beginning by the small number of missionaries on the field, but gives promise of large influence. In Central China there is no boys' school of high school grade as yet, although the opportunity is peculiarly inviting. The

plans of northern Baptists call for two colleges in China. In one of these, the Shanghai Baptist College, southern Baptists are cooperating with the Missionary Union. The campus occupies a fine tract of land along the banks of the Whangpoo River below the city, and the buildings will loom up as the first conspicuous object to be seen as one approaches the city. The plan for these includes one large recitation building to be used for the college and seminary, as well as for a dormitory for unmarried students; a dining hall; a dormitory for married students, and one for the Chinese teachers, and four residences for the missionaries of the faculties of the two institutions.

The other institution of college grade is that contemplated in Chentu, West China, as a part of the union educational scheme adopted by all the missions at work in that province (Szchuan). In accordance with this plan, each mission is to establish a college, and all of these colleges are to be united into one great university. A well coordinated system of primary and secondary schools will prepare the students for the college and the university.

Wayland Academy, Hangchow

The crowning feature of our educational work in China is the Bible school and theological seminary. In Swatow, Dr. Ashmore early gave attention to the training of native preachers, and in later years devoted almost his entire time to this work. His method of teaching was unique, the students being trained from the beginning in public address by telling in their own words from the platform the scripture passage under discussion. Dr. Ashmore was able to give over fifty years of active service on the field, a service which has been continued by

New Building of Ashmore Theological Seminary, Swatow

voice and pen since his return to America. On his eightieth birthday he announced a munificent gift from himself and his family, through which the seminary at Swatow has been provided with a large and stately group of buildings, on a prominent site overlooking the bay of Swatow, unsurpassed in location by any other seminary

in China. In recognition of his service in this form of work, the institution has been named the Ashmore Theological Seminary.

In East China, the plan for many years was for each missionary to train his own workers. In 1873, however, Dr. Knowlton began the training of a class of theological students at Ningpo. After his death this work was carried on by Dr. Goddard and Dr. Lord, and in 1887 it was transferred to Shaohsing, where Rev. Horace Jenkins, D.D., has since conducted the Shaohsing Bible School. In 1905, in conjunction with the Foreign Mission Board of the Southern Baptist Convention, the Shanghai Baptist Theological Seminary was organized. This shares the campus of the Shanghai Baptist College.

Plans for biblical training in West and Central China are not yet fully developed. A Bible school is projected in Suifu, West China, but at present (1907) preachers are trained in institutes held annually in the different stations.

All our mission schools, including not only the secondary schools, but also many of the village primary schools, are being conducted in conformity with the demands of the new education among the Chinese. In fact, the government schools are being patterned after the mission schools. In the boarding schools gymnastics and athletic contests have been introduced, and besides the Bible and Chinese, so-called Western branches are taught, such as English, arithmetic, geography and natural science.

A good beginning has been made in our educational work, and foundations have been laid in strategic places for institutions of wide influence. Keeping ever in mind the primary aim, that of a *Christian* education, larger things should be undertaken in the development of our educational system in response to the opportunities offered by the remarkable present-day conditions. The principal immediate need, besides a larger staff of native teachers, is an adequate equipment in buildings for those schools which we already have.

Medical

Our missions in China itself were begun by a medical missionary, when Dr. D. J. MacGowan started the hospital at Ningpo, *East China*, in 1843, which was carried on until his resignation in 1863. Medical work was not resumed until 1875, from which time until the present (1907) it has met with remarkable success. J. S. Grant, M.D., has been the resident physician at Ningpo since 1889. Dr. S. P. Barchet, who had previously been at Ningpo, later opened a hospital in Kinhwa, winning the good will of all classes, including the highest officials. The work at Kinhwa was interrupted, however, by the removal of Dr. Barchet to Shanghai, and was not resumed until Dr. C. F. MacKenzie went to that city in 1906. In 1901, Dr. M. D. Eubank, encouraged by the financial aid of a wealthy native, opened a dispensary in Huchow, and later a hospital. Dr. F. W. Goddard, son of Rev. J. R. Goddard, D.D., of Ningpo, has been at Shaohsing since 1903.

Medical work in *South China* was begun by Miss C. H. Daniells, M.D., in 1878, and a hospital for women was built in 1883. After the failure of Miss Daniells' health and her consequent return to the United States, the work was taken up in 1889 by Mrs. A. K. Scott, M.D., formerly one of our missionaries in Assam. In 1905, two fine hospital buildings were completed, with ample accommodations for both men and women. Dr. R. E. Worley was appointed to this work in 1903, but his devoted, self-sacrificing service was brief, for in the summer of 1907 he was drowned while crossing Swatow Bay after his regular weekly visit to Chaoyang, where he had a dispensary. The hold that a missionary can secure upon the hearts of the Chinese by a life of loving service is well illustrated by a circumstance connected with the death of Dr. Worley. The ferry-boat having capsized, a score of Chinese, besides Dr. Worley, were in imminent peril. Yet some of these, forgetting themselves, when help was offered them, shouted, "Save

Dr. Worley first! " — so strongly had he impressed upon them the unselfishness of Christ. Dr. Russell E. Adkins, on hearing of Dr. Worley's death, immediately started to take up his work. Dr. Scott has also returned to Swatow to resume work for women.

At Kityang Dr. Josephine M. Bixby was for a number of years engaged in medical service, and had just completed a fine woman's hospital, when in 1907 she was compelled by illness to return to America, where she gradually failed, and after a few months died.

Hospital at Yachow

Medical work among the Hakkas was begun at Kiayingchow in 1894 by Dr. Edward Bailey, who retired, however, after two years. The work was not resumed until 1905, when Dr. Margaret Grant, after brief service at Kityang and Swatow, opened a hospital and dispensary at Kiayingchow.

Dr. C. H. Finch, who went out in 1891, was the first regular physician in *West China*, although Mrs. George Warner, who reached the field nearly a year previous, was able by her knowledge of medicine to prepare the way in large measure for the direct preaching of the gospel. Dr. Finch was stationed in Suifu, where the work made steady progress, except for the interruption caused by the riots in 1895, until his resignation in 1900. In 1898 Dr. Briton Corlies went to Suifu, soon after being transferred to Yachow, where his sister, Dr. Anna E.

Corlies joined him in 1906. In 1902 Dr. C. E. Tompkins was appointed to Suifu, taking up the work which had been interrupted by the Boxer uprising, and in 1906 Dr. A. Z. Hall joined Rev. and Mrs. Robert Wellwood at the new station, Ningyuenfu. Dispensary work is also conducted at Kiating, under the direction of Mrs. F. J. Bradshaw, M.D.

The *Central China* Mission provides the only hospital in a city of a quarter of a million or more of people, and is in charge of Dr. G. A. Huntley, who was appointed in 1897. Morning and evening services are held with the patients, and much bedside work is done by the hospital evangelist and the church members. The gospel seed has been scattered in distant villages by the patients themselves on their return to their homes. The training of hospital and dispensary helpers and nurses is part of the work of the physician in charge. A fine hospital, completed in 1907, has given new impetus and larger influence. A part of the hospital is set apart for women, under the direction of Dr. Emilie Bretthauer, who joined the little band of workers in 1905. A well-equipped dispensary is an important feature of the work.

Hospital at Hanyang

The *equipment* for our medical work in China includes eight hospitals, six of which are fine, up-to-date buildings. Besides these a number of separate dispensaries are conducted apart from the hospitals. While the medical buildings are well-adapted for the work, they are in general, however, owing to inadequate funds, sadly lacking in proper furnishings.

Literary

A large amount of the translation usually necessary in the early days of a mission was done by able scholars of other boards, like Robert Morrison, S. Wells Williams and others, before China itself was open. The fact that there is but one written language for all China, moreover, has made available for our missionaries most of what has since been done along this line by workers of other societies. Nevertheless, some excellent literary work has been accomplished by some of our own workers, particularly in translation and romanization of the Scriptures in the local dialects. Among those who have been prominent in this service should be mentioned Rev. Josiah Goddard, who during his five years at Ningpo completed a translation of the New Testament in the Chinese character (1853) admitted by all to be of the highest excellence; he also translated the first three books of the Old Testament. His son, Rev. J. R. Goddard, D.D., in 1901 completed a translation of the Old Testament into the Ningpo romanized colloquial. In South China, Dr. Ashmore, Dr. Partridge, and Dr. Ashmore, Jr., have done much translation work, the last mentioned now giving almost his entire time to this form of service. Our missions in West and Central China use the Mandarin, so are able to utilize the fine translations in that dialect made by union committees. A new Mandarin New Testament, however, is being prepared by a committee of northern and southern Baptists, Rev. J. S. Adams representing the former in the work. The Missionary Union has no publishing house in China. A considerable number of our missionaries, however, with

many representatives of the southern Baptists, are stockholders in the China Baptist Publication Society, whose headquarters are in Canton, Dr. Ashmore, Jr., being president (1907). Others hold places on the board of directors. The Union Conference of American Baptist Missionaries, including southern as well as northern Baptists, publishes a quarterly magazine called *The New East*, while our West China missionaries unite with the West China Missions Advisory Board in the publication of a monthly, *The West China Missionary News.*

Woman's Work *

Work for women by women has been one of the most important and fruitful forms of effort undertaken by our China missions, and has been prominent since the beginning. The wives of the male missionaries have always given to the work such attention as they were able, but necessarily the principal effort has been by single women whose entire time could be devoted to the women and children. The first of a long line of these earnest workers was Miss Adele M. Fielde, who was appointed by the Woman's Society of the West to Swatow, South China, in 1873. It is noteworthy that the work of Bible women, which has been so blessed in all mission fields, was inaugurated by her. It was her custom to gather the Christian women for instruction and to teach them one lesson from the gospels, and when they had learned it to send them out into the villages two by two to tell it to their Chinese sisters. After a time they would come again to the station and receive another portion of the truth, and having obtained a thorough knowledge of this would go forth to carry another gospel message. In this way Miss Fielde built up an organized corps of helpers whose work has been a model for Bible women throughout China. She has been succeeded in Swatow by a number of other women, some of whom are now engaged in the work as wives of missionaries. A training school is con-

* See the leaflet "China, the Work and Workers," published by the Woman's Societies, for a full description of woman's work in China.

ducted during three months of the year and classes are held in some of the villages. Visitation of the women in their homes is an important feature.

The education of the boys and girls, begun by Mrs. J. W. Johnson, has been largely in the hands of the Woman's Societies. The Woman's Society of the East furnishes the means for carrying on the Swatow Boys' Boarding School, and cares for the Girls' Boarding School at the same station, as well as schools.

Miss Sollmann and Bible Women

At Kityang Miss Barbara A. Ross, who went out in 1906, has taken up the work so ably initiated and carried on by Mrs. Jacob Speicher. Ungkung also has a number of Bible women and schools supported by the Woman's Society. Work for the Hakka women was begun by Miss Ēlia Campbell, now Mrs. G. E. Whitman, in 1890. Others have assisted at times, but at present (1907) our work for the Hakka women is limited to the medical

service of Dr. Margaret Grant, at Kiayingchow. No evangelistic or educational work whatever is being done by any society for the 2,000,000 or more women and girls of the Kaying department (Kiayingchow).

In East China the work for women begun by the wives of the early missionaries was taken up at Ningpo in 1878 by Miss F. B. Lightfoot, afterwards Mrs. E. C. Lord. A girls' boarding school, founded at Ningpo in 1872, was for many years under the efficient direction of

Native Girls' School at Kityang

Miss H. L. Corbin, now Mrs. J. R. Goddard. Many of the graduates are wives of preachers or teachers, an indication of the wide influence the school is having through its former students.

At Kinhwa Miss Clara E. Righter has been at work since 1888, training Bible women and directing their work. Since 1897 Miss La Verne Minniss has had charge of the girls' boarding school and Miss Stella Relyea has conducted a very successful day school for boys. A significant event in the history of the girls' school was the taking of the government examination in the Chinese

classics, previously taken only by boys, by five of its students.

The boarding school for girls at Hangchow, and the evangelistic work at Shaohsing give large promise. At Huchow direct work for women was not begun until 1906, when Miss Helen M. Rawlings reached that field.

In West China Mrs. Warner and Mrs. Wellwood were the pioneers in women's work, the former beginning her efforts soon after her arrival at Suifu in 1891. The first single women engaged in the work in West China were Miss Bessie G. Forbes and Miss Emma Inveen, now Mrs. W. M. Upcraft, who reached the field a year later. Their efforts counted not a little in the foundation laying of those early years. Others joined them, but all of these have for one reason or another been compelled to leave the field, and there are now (1907) but two single women missionaries in West China: Miss Pearl Page, who went to Suifu in 1903, and Miss Beulah E. Bassett, who entered the work in 1907. Aid is given by the Woman's Society to the women's work at Kiating, where the missionary's wife conducts classes and directs the efforts of the Bible women.

Miss Annie L. Crowl and Miss Winifred Roeder have charge of the evangelistic and educational work for women in Central China, ably assisted by the wives of the missionaries. Daily classes for women, a boys' school and the beginnings of a school for girls, besides classes in outlying districts and personal work with the women and children, keep the missionaries busy. Classes and competitions in connection with the *Tien Tsu Huei*, "Natural Foot Society," have been very successful.

The medical work of the women has already been mentioned in the section on the general medical work (page 46). Four women physicians are now connected with our China missions: Dr. Anna K. Scott at Swatow, Dr. Margaret Grant at Kiayingchow (Kaying), Dr. Anna E. Corlies at Yachow and Dr. Emilie Betthauer at Hanyang. Their work includes, besides regular hospital and dispensary service, the training of native physicians and nurses.

THE BOXER UPRISING

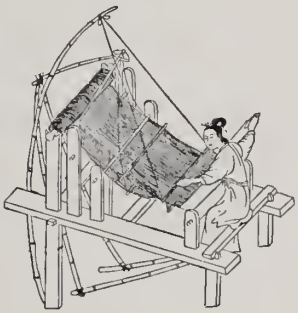
The Boxer Movement of 1900 was confined to the provinces north of the Yangtse, where we have no mission work. Yet other parts of the empire felt its influence, and unruly mobs took advantage of the weakness of the government and caused considerable trouble. All stations in the interior were temporarily abandoned, many of the missionaries returning to America, while others remained in the seaports until quiet was restored and they could return to their fields. In one or two instances our missionaries were mobbed and the mission property destroyed. This was the case at Ungkung and Kinhwa. At the latter place the missionaries barely escaped with their lives. Fortunately, however, none of our workers, either foreign or native, were injured, although in all our fields the work was practically at a standstill for several months.

The evil results of the Boxer Movement were not lasting, however, and the marvelous growth of the churches since seem to point to that dreadful year as the turning-point in the interest of the people.

RELATIONS WITH ROMAN CATHOLICS

A problem universal in China is the relations between Protestant Christians and Roman Catholic adherents. Supported by the French priests, the Roman Catholics have persecuted the Protestants, attacking their villages, destroying their chapels and assaulting the members. Charges brought against the Roman Catholics have generally resulted in counter-charges against the Protestants, and the utmost skill and ingenuity on the part of the missionaries have been necessary to obtain, on the one hand, satisfaction for the Christians and immunity from further attack (the courts being subservient to the French Catholic influence), and on the other to keep from being drawn into a contest at law. The eagerness with which the Chinese, Christian as well as heathen, enter the lists before the courts, is equalled only by the evil results,

which are most disastrous both to individual character and finances, and the standing of the churches. So serious have these become that the Executive Committee, in common with all other Protestant missionary societies, have urged the utmost caution, and have also taken advanced ground in the matter, in adopting the rule that no interposition, whether direct or indirect, in favor of members of our native churches or others in whom missionaries are interested, shall in any case be resorted to by a missionary, unless this action receives the unanimous endorsement of all missionaries of the Union residing at his station. The policy of noninterference has had a salutary effect upon the native Christians, while it has raised the missions in the respect and estimation of the Chinese officials.



Weaving

THE OUTLOOK

Growth of the Native Church

In estimating the possibilities for the future development of the work, the past growth of the native churches must be considered. In 1862, at the end of the first two decades after the opening of the mission at Hongkong, 99 members were reported; twenty years later, in 1882, the number was 1,082; in 1902 these had increased to 2,839; while during the five years from 1902 to 1907 the number grew to 5,115.

In financial contributions the development has been no less noteworthy. In 1862 the amount contributed by the native Christians was reported $59.56 in United States money, an average of 60 cents a member; in 1882 the total was $778.79, or 72 cents per member; in 1902 the contributions had increased to $2,987, or $1.05

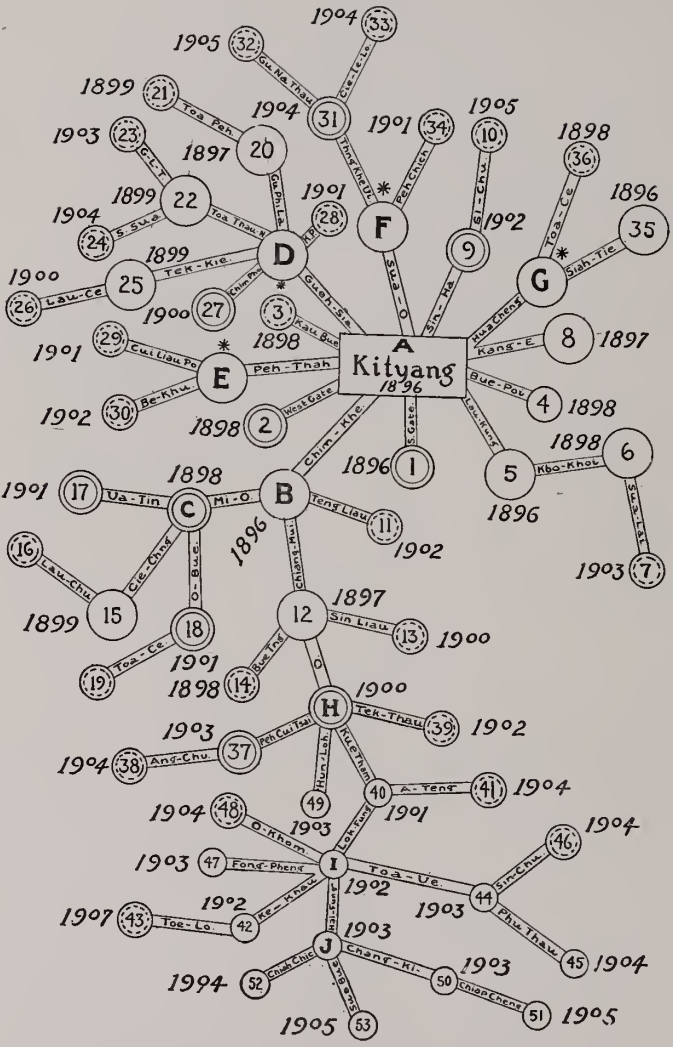


Diagram Showing How a Mission Field Develops

per member; while five years later, in 1907, the gifts reported were $7,850, an average of $1.53 from each member.

Most significant of all, however, is the changed spirit among the Chinese Christians. In the early days of the work, and indeed until comparatively recently, the native Christians were dependent upon the missionaries for leadership in everything as well as for the financial support of the work. The idea of their undertaking any effort on their own initiative was wholly foreign to them, and self-support was a dream of the future. Now, on the other hand, the Chinese disciples, at least in many sections, have come to look upon the work as their own, and to take real, spiritual interest in it. Initiation of work by them and efforts to establish independent, self-supporting churches are reported. This is partly a manifestation of the spirit evident in all the life of the Chinese, but is largely also the result of a clearer apprehension of the gospel and its spirit. Other indications of this same development are the increased number of students for the ministry and the larger contributions mentioned above. These things are most hopeful, and promise far greater growth in the future.

THE NEW SPIRIT OF INDEPENDENCE

The new conditions which have arisen in China are nowhere more forcibly manifest than in the new spirit of self-reliance and independence, partly the result of the victory of Japan over Russia, but largely also the effect of the gospel. A belligerent expression of this spirit was the boycott against the United States, in 1906.

Our missions have felt the effect of this new spirit to some extent, particularly in South and East China, but

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Explanation of Diagram on Page 56. This represents the Kityang field, and shows the development of outstations from the central station. The large circles represent independent, self-supporting churches: the double circles, missions receiving financial aid; the double circles with broken ring, "places of prayer," *i.e.*, places where Christians meet for prayer during the week, but where no services are held on Sunday: the small circle, the field of the native missionary society.

fortunately the missionaries have been able to give healthful direction to the movement. At Swatow, for example, the missionaries sent a communication to a meeting of merchants at the time of the boycott, showing the real attitude of America toward China, which had a good effect. In this field, two of the strongest preachers were sent by the natives with the hearty cooperation of the missionaries, on a six months' tour of the outstations, urging independent church activity on scriptural grounds. Another encouraging instance of the healthful growth of this spirit was the excellent care given the Kityang field by the native leaders when, during the furlough of the missionary in 1906, the work was left entirely in their hands.

In some of the stations of East China difficulties were for a time threatened with the native Christian leaders, but they quickly disappeared, and a fine spirit of harmony prevails between missionaries and natives.

Central China has also felt the effect of this spirit somewhat, but not in any serious way.

UNION MOVEMENTS

In China, as on other mission fields, denominational distinctions are not so marked as at home, and more and more the tendency is to emphasize, especially as regards the native Christians, the fundamentals on which all agree, rather than the points of difference. The result has been a growing spirit of fraternity and cooperation, manifesting itself in union of effort among missionaries of different boards, and in some cases to organized union between them.

Our own missionaries have cordially joined in this movement, so far as loyalty to conscience and principle would allow. They have been able to unite closely with the southern Baptists, and to a considerable degree also with other denominations.

The East China Mission is our only China mission which is located near enough to missions of the Southern Baptist Convention to have direct relations with them.

The Central China Mission of the southern Baptists is situated directly to the north of our East China Mission, Shanghai being a station of each mission. The relations between the two have always been cordial and intimate. In 1872 all the churches of both missions united and formed the Chekiang Baptist Association, which continued until the growth of the field made a division advisable, when an association was organized in each mission. The close relations between the two missions is illustrated by the fact that Soochow, now one of the southern Baptist stations, was first opened by Dr. Macgowan of our own mission. The largest enterprise in which the two missions have united, however, is the Shanghai Baptist Theological Seminary and the Shanghai Baptist College. This work is described in the section on Educational Work, page 41.

In an unofficial capacity many of our missionaries and those of the Southern Baptist Convention are unitedly active in the work of the China Baptist Publication Society. (See page 50.)

Perhaps due to their comparative isolation the missionaries of all denominations in West China are very closely related to one another, and the cooperation between them is very intimate and cordial. An important factor in the unification of missionary effort is the West China Missions Advisory Board, composed of representatives from all the societies laboring in West China. Its work is the promotion of cooperation and the consideration of questions relating to the division of the field or to mission policy in general. As a result of the understanding between the missions each has become responsible for a certain district, although some of the central stations are occupied by several societies in common. An important development of this united effort is the educational system which is described in the section on Educational Work, page 41.

Further plans for cooperation with missions of other boards have been suggested, and without doubt a large development of this policy is in store for our missions.

THE NEW OPPORTUNITIES AND THE NEW NEEDS

The progress of China since the Boxer uprising of 1900 has been nothing less than marvellous. Some of the well-known features of this movement are: the abolishment of the ancient examination system and the substitution of a modern public school system in its place; the growing sentiment in opposition to footbinding, crystallizing in the imperial decree denying official position to men whose wives have bound feet; the anti-opium decrees, for the regulation and ultimate suppression of the cultivation and use; the observance of Sunday in the government offices in Peking; the rapid increase in the number of newspapers and books published by the Chinese; the growth of the railroad and postal systems; and the promise of a constitutional government by the emperor. In the bringing about of these reforms missions and missionaries have had a large part; and in proportion as a modern spirit has taken the place of the ancient conservatism, the opportunities for missionary work have increased, both in number and in importance, until now they are crowding upon the missionaries in every field and in every department. In education, in literary work, in medicine, as well as in regular evangelistic work, the opportunities are unprecedented.

With the new opportunities have come new needs, — or at least, needs which are emphasized today in a way not known before. Briefly, these are:

Prayer for the missionaries, for the native workers, for the Chinese church in general, for the interested heathen, for the political leaders, for the government schools, for the mission schools and hospitals, for the Committee and officers in charge of the work at home, and for the home churches, abundant, earnest, believing prayer is profoundly needed.

Native workers, in far larger numbers, better qualified and better trained, for the preaching and teaching of the gospel to the awakening thousands. If China is to be evangelized, it must be by the Chinese evangelists.

Missionaries, many more than we have at present, to fill the gaps, and occupy strategic points and train the native co-workers for their task.

Adequate equipment in buildings, mission houses, schools, academies, colleges, hospitals. Money will not save China, but it will provide the material things to aid in its redemption.

"Watchman, what hour?" The watchman said, "The morning is come." The cloudy pillar which for a time rested upon God's people and their service in China, bidding them abide in their tents, has long ago been lifted, and the word now is

FORWARD!

Roster of Missionaries to China

Complete to December 1, 1907.

Abbreviations: m., married; * deceased while in service; † retired from the mission.

NAME	DATE OF ARRIVAL
Adams, Rev. A. S., and wife	1904
Adams, Rev. J. S., and wife	1883
Adams, Rev. S. G.	1901
Adkins, Russell E., M.D., and wife	1907
Ashmore, Rev. William, and wife	1851
Ashmore, Rev. William, Jr., and wife	1880
Austin, Miss H. M. (m. F. W. Goddard, M.D.)	1903
†Bailey, Edward, M.D., and wife	1894
Bakeman, Rev. P. R., and wife	1906
†Barchet, S. P., M.D., and wife	1875
†Barchet, Miss M. E.	1893
Beaman, Rev. W. F. (m. Miss F. C. Bliss)	1894
*Bixby, Miss J. M., M.D.	1894
Bliss, Miss F. C. (m. Rev. W. F. Beaman)	1894
Bousfield, Rev. C. E. (m. Miss L. A. Snowden)	1899
†Boynton, Miss E. M.	1895
Bradshaw, Rev. F. J., and wife, M.D.	1894
*Bradt, Rev. W. H.	1891
Bretthauer, Miss Emilie, M.D.	1905
†Buzzell, Miss M. A.	1884
Bassett, Miss Beulah E.	1907
†Campbell, Rev. George, and wife	1887
Campbell, Miss Elia (m. Rev. G. E. Whitman)	1890
Capen, Rev. R. T.	1904
*Capen, Mrs. R. T.	1904
Carlin, Rev. J. W., and wife	1890
†Churchill, Rev. M. A., and wife	1874
Clark, Rev. I. B., and wife	1906
†Cole, Miss A. B.	1903
†Copp, Rev. Alfred, and wife	1891
Corbin, Miss H. L. (m. Rev. J. R. Goddard)	1828
Corlies, Briton, M.D.	1808
Corlies, Miss A. E., M.D.	1906
†Cossum, Rev. W. H., and wife	1891
Covert, Miss M. C.	1905
Crowl, Miss A. L.	1807
*Daniells, Miss C. H., M.D.	1878
Davies, Rev. J. P., and wife	1906
†Dean, Rev. William, and wife	1835
Deming, Rev. J. H., and wife	1906
†Devan, T. D., M.D., and wife	1844
Dowling, Miss M. A.	1893
Dunwiddie, Miss Mary (m. Rev. H. A. Kemp)	1890
Elgie, Miss Helen	1901
Eubank, Rev. M. D., M.D., and wife	1899
†Fielde, Miss A. M.	1866
†Finch, Rev. C. H., M.D., and wife	1892
Fletcher, Rev. E. N.	1892
Fletcher, Mrs. E. N.	1892
†Forbes, Miss B. G.	1891
Foster, Rev. J. M. (m. Miss C. M. Hess)	1888
Fraser, Rev. A. L., and wife	1905
Gates, Rev. W. D.	1907
†Gardelin, Miss M. A.	1894
Giffin, Rev. J. H., and wife	1904
Goddard, Miss Anna K.	1898
Goddard, F. W. M.D. (m. Miss H. M. Austin)	1903
Goddard, Rev. J. R. (m. Miss H. L. Corbin)	1868

Name	Date of Arrival
*Goddard, Rev. Josiah, and wife	1840
†Gould, Rev. L. A., and wife	1888
Grant, J. S., M.D., and wife	1889
Grant, Miss Margaret, M.D.	1902
†Gray, Rev. W. F., and wife	1893
Groesbeck, Rev. A. F., and wife	1897
Hall, A. Z., M.D.	1906
Hess, Miss C. M. (m. Rev J. M. Foster)	1886
†Hill, Rev. G. W., and wife	1894
Holmes, Rev. T. D., and wife	1893
Huntley, Rev. G. A., M.D., and wife	1897
Huntoon, Miss C. M.	1903
†Hyde, Miss H. L.	1901
†Inveen, Miss Emma (m. Rev. W. M. Upcraft)	1879
Jenkins, Rev. Horace	1860
*Jenkins, Mrs. Horace	1860
†Johnson, Rev. J. W., and wife	1847
Jones, Rev. E. E., and wife	1903
Jones, Miss Mary I.	1907
Keen, Rev. C. S., and wife	1902
Kemp, Rev. H. A. (m. Miss Mary Dunwiddie)	1893
*Knowlton, Rev. M. J., and wife	1854
†Kreyer, Rev. C. T., and wife	1866
Latimer, Rev. J. V., and wife	1904
Lewis, Rev. C. G., and wife	1905
Lewis, Rev. G. W., and wife	1905
*Lightfoot, Miss F. B. (m. Rev. E. C. Lord)	1879
*Lord, Rev. E. C. (m. Miss F. B. Lightfoot)	1847
†MacGowan, D. J., M.D., and wife	1843
MacKenzie, C. F., M.D., and wife	1906
*Magee, Miss M. E.	1895
*Malcolm, F. B., M.D.	1894
†Mason, Rev. G. L., and wife	1880
Mayo, Miss Henrietta (m. Rev. R. T. Capen)	1906
†McKibben, Rev. W. K., and wife	1875
†McKinney, Rev. W. A., and wife	1903
Millard, Rev. W. H., and wife	1902
Minniss, Miss LaVerne	1897
†Newell, Miss A. L.	1898
†Norvell, Rev. J. S., and wife	1888
†Norwood, Miss S. A.	1877
Nourse, Miss Mary A.	1907
Openshaw, Mr. H. J., and wife	1894
†Ostrom, Miss M. L.	1892
Page, Rev. A. H., and wife	1906
Page, Miss F. P.	1903
†Parker, Miss E. A.	1890
Partridge, Rev. S. B., and wife	1869
Proctor, Rev. J. T., and wife	1897
Rawlings, Miss H. M.	1906
Relyea, Miss Stella	1897
Righter, Miss C. E.	1888
†Roberts, Rev. I. J.	1841
Robison, Rev. B. E., and wife	1907
†Ross, Miss A. M., M.D.	1891
Ross, Miss Barbara	1906
Rudd, Rev. H. F.	1903
Salquist, Rev. C. A., and wife	1893
†Sawtelle, Rev. H. A., and wife	1859
Scott, Mrs. A. K., M.D.	1889
Scott, Miss M. K. (m. Rev G. H. Waters)	1890
†Shuck, Rev. J. L.	1836
*Shuck, Mrs. J. L.	1836
†Silke, Rev. W. G., and wife	1893

Name	Date of Arrival
Snowden, Miss L. A. (m. Rev. C. E. Bousfield)	1893
Sollman, Miss Melvina	1902
Speicher, Rev. Jacob, and wife	1895
†Stewart, Miss Elizabeth	1886
†St. John, Miss H. E.	1896
Sweet, Rev. W. S., and wife	1893
Shields, Edgar T., M.D., and wife	1907
Taylor, Rev. Joseph	1903
Taylor, Mrs. Joseph	1906
†Telford, Rev. R., and wife	1867
†Thompson, Miss M. E.	1876
Tompkins, C. E., M.D., and wife	1902
Traver, Miss E. G.	1906
†Upcraft, Rev. W. M. (m. Miss Emma Inveen)	1889
†Viking, Rev. C. F., and wife	1894
†Warburton, Rev. S. R., and wife	1902
†Warner, Rev. George, and wife	1889
Waters, Rev. G. H. (m. Miss M. K. Scott)	1899
Weld, Miss M. F.	1904
Wellwood, Rev. Robert, and wife	1891
White, Rev. F. J., and wife	1901
Whitman, Rev. G. E. (m. Miss Elia Campbell)	1892
Wickenden, Miss Ida	1907
†Wilkinson, Miss Edith	1899
Worley, Rev. L. E., and wife	1907
*Worley, R. E., M.D.	1903
Worley, Mrs. R. E.	1903
†Wyckoff, Miss L. J., M.D.	1893
†Young, Miss A. S.	1888
Zimmerman, Miss Dora	1907

Mission Stations in China, 1907

Note.—It will be observed by readers of the foregoing sketch that the earliest date in the following list, Ningpo, 1843, is not the date of the beginning of our mission work on the China field. Macao, opened in 1836, was the earliest station, whence the work was transferred to Hongkong, and thence to Swatow.

Name	Date of Opening
South China	
Swatow (Swa-tow)	1860
Kiayingchow (Kiā-ying-chow)	1890
Ungkŭng (Ŭng-kŭng)	1892
Chaochowfu (Chow-chow-fōō)	1894
Kityang (Kĭt-yăng)	1896
Chaoyang (Chow-yăng)	1905
Hopo (Hŏ-pō)	1907
East China	
Ningpo (Nĭng-pō)	1843
Shaoshing (Zhow-shing)	1869
Kinhwa (Kĭn-whā)	1883
Huchow (Hōō-chow)	1888
Hangchow (Hang-chow)	1889
Shanghai (Shang-hī)	1907
West China	
Suifu (Swā-fōō)	1889
Kiating (Jā-dĭng)	1894
Yachow (Yă-jō)	1894
Ningyuenfu (Ning-yuen-fōō)	1905
Central China	
Hanyang (Hăn-yăng)	1893

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